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"Selfishness has no place in this Church. We as individuals must, if we hope to succeed, if we hope to prosper, if we hope to have the blessings of God to continue with us, look to the welfare of our brethren."—DAVID A. SMITH.

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THE POWER OF TRUTH

BY WILLIAM GEORGE JORDAN

TRUTH is the rock foundation of every great character. It is loyalty to the right as we see it; it is courageous living of our lives in harmony with our ideals; it is always—power.

Truth ever defies full definition. Like electricity it can only be explained by noting its manifestation. It is the compass of the soul, the guardian of conscience, the final touchstone of right. Truth is the revelation of the ideal; but it is also an inspiration to realize that ideal, a constant impulse to live it.

Lying is one of the oldest vices in the world—it made its debut in the first recorded conversation in history, in a famous interview in the garden of Eden. Lying is the sacrifice of honour to create a wrong impression. It is masquerading in misfit virtues. Truth can stand alone, for it needs no chaperone or escort. Lies are cowardly, fearsome things that must travel in battalions. They are like a lot of drunken men, one vainly seeking to support another. Lying is the partner and accomplice of all the other vices. It is the cancer of moral degeneracy in an individual life.

Truth is the oldest of all the virtues; it antedated man, it lived before there was man to perceive it or to accept it. It is the unchangeable, the constant. Law is the eternal truth of Nature—the unity that always produces identical results under identical conditions. When a man discovers a great truth in Nature he has the key to the understanding of a million phenomena; when he grasps a great truth in morals he has in it the key to his spiritual re-creation. For the individual, there is no such thing as theoretic truth; a great truth that is not absorbed by our whole mind and life, and has not become an inseparable part of our living, is not a real truth to us. If we know the truth and do not live it, our life is—a lie.

In speech, the man who makes Truth his watchword is careful in his words, he seeks to be accurate, neither understating nor

over-colouring. He never states as a fact that of which he is not sure. What he says has the ring of sincerity, the hallmark of pure gold. If he praises you, you accept his statement as

THIS essay, "The Power of Truth," is one of eight gripping essays by William George Jordan, contained in a book of the same title. Many years ago President Heber J. Grant, coming in contact with Jordan's tersely stated philosophy, became interested and purchased the copyright and an entire edition of the work, which he presented to his friends on both sides of the Atlantic. The essays are now being reprinted in the *Improvement Era* for the benefit of saints throughout the Church. Of this particular essay President Grant recently said: "I commend to all Latter-day Saints to be sure and read that article (The Power of Truth) and to read it over and over again. . . . I know of nothing that has made a more profound impression upon my mind than did that book the first time I read it."

The *Star* is pleased to present this well-recommended article to its readers, for it is considered to be one of the finest of its kind ever written.—THE EDITORS.

"net," you do not have to work out a problem in mental arithmetic on the side to see what discount you ought to make before you accept his judgment. His promise counts for something, you accept it as being as good as his bond, you know that no matter how much it may cost him to verify and fulfil his word by his deed, he will do it. His honesty is not policy. The man who is honest merely because it is "the best policy," is not really honest, he is only politic. Usually such a man would forsake his seeming loyalty to truth and would work overtime for the devil—if he could get better terms.

Truth means "that which one troweth or believes." It is living simply and squarely by our belief; it is the externalizing of a faith in a series of actions. Truth is ever strong, courageous, virile, though kindly, gentle, calm, and restful. There is a vital difference between error and untruthfulness. A man may be in error and yet live bravely by it; he who is untruthful in his life knows the truth but denies it.

The one is loyal to what he believes, the other is traitor to what he knows.

"WHAT is Truth?" Pilate's great question, asked of Christ nearly two thousand years ago, has echoed unanswered through the ages. We get constant revelations of parts of it, glimpses of constantly new phases, but never complete, final definition. If we but live up to the truth that we know, and seek ever to know more, we have put ourselves into the spiritual attitude of receptiveness to know Truth in the fullness of its power. Truth is the sun of morality, and like that lesser sun in the heavens, we can walk by its light, live in its warmth and life, even if we see but a small part of it and receive but a microscopic fraction of its rays.

Which of the great religions of the world is the real, the final, the absolute truth? We must make our individual choice and live by it as best we can. Every new sect, every new cult, has in it a grain of truth, at least; it is this that attracts attention and wins adherents. This mustard seed of truth is often overestimated,

darkening the eyes of man to the untrue parts or phases of the varying religious faiths. But, in exact proportion to the basic truth they contain do religions last, become permanent and growing, and satisfy and inspire the hearts of men. Mushrooms of error have a quick growth, but they exhaust their vitality and die, while Truth still lives.

The man who makes the acquisition of wealth the goal and ultimatum of his life, seeing it as an end rather than a means to an end, is not true. Why does the world usually make wealth the criterion of success, and riches the synonym of attainment? Real success in life means the individual's conquest of himself; it means "how he has bettered himself" not "how he has bettered his fortune." The great question of life is not "What have I?" but "What am I?"

MAN is usually loyal to what he most desires. The man who lies to save a shilling, merely proclaims that he esteems a shilling more than he does his honour. He who sacrifices his ideals, truth and character, for mere money or position, is weighing his conscience in one pan of a scale against a bag of gold in the other. He is loyal to what he finds the heavier, that which he desires the more—the money. But this is not truth. Truth is the heart's loyalty to abstract right, made manifest in concrete instances.

The tradesman who lies, cheats, misleads and overcharges and then seeks to square himself with his anæmic conscience by saying, "lying is absolutely necessary to business," is as untrue in his statement as he is in his acts. He justifies himself with the petty defence as the thief who says it is necessary to steal in order to live. The permanent business prosperity of an individual, a city or nation rests finally on commercial integrity alone, despite all that the cynics may say, or all the exceptions whose temporary success may mislead them. It is truth alone that lasts.

The politician who is vacillating, temporizing, shifting, constantly trimming his sails to catch every puff of wind of popularity, is a trickster who succeeds only until he is found out. A lie may live for a time, truth for all time. A lie never lives by its own vitality, it merely continues to exist because it stimulates truth. When it is unmasked, it dies.

When each of four newspapers in one city puts forth the claim that its circulation is larger than all the others combined, there must be an error somewhere. Where there is untruth there is always conflict, discrepancy, impossibility. If all the truths of life and experience from the first second of time, or for any section of eternity, were brought together, there would be perfect harmony, perfect accord, union and unity, but if two lies come together, they quarrel and seek to destroy each other.

It is in the trifles of daily life that truth should be our constant guide and inspiration. Truth is not a dress-suit, consecrated to special occasions, it is the strong, well-woven, durable homespun for daily living.

The man who forgets his promises is untrue. We rarely lose sight of those promises made to us for our individual benefit; these we regard as checks we always seek to cash at the earliest moment. "The miser never forgets where he hides his treasure,"

says one of the old philosophers. Let us cultivate that sterling honour that holds our word so supreme, so sacred, that to forget it would seem a crime, to deny it would be impossible.

The man who says pleasant things and makes promises which to him are light as air, but to someone else seem the rock upon which a life's hope is built is cruelly untrue. He who does not regard his appointments, carelessly breaking them or ignoring them, is the thoughtless thief of another's time. It reveals selfishness, carelessness, and lax business morals. It is untrue to the simplest justice of life.

Men who split hairs with their conscience, who mislead others by deft, shrewd phrasing which may be true in letter yet lying in spirit and designedly uttered to produce a false impression, are untruthful in the most cowardly way. Such men would cheat even in solitaire. Like murderers they forgive themselves their crime in congratulating themselves on the cleverness of their alibi.

The parent who preaches honour to his child and gives false statistics about the child's age to the conductor, to save a copper, is not true.

The man who keeps his religion in camphor all week and who takes it out only on Sunday, is not true. He who seeks to get the highest wages for the least possible amount of service, is not true. The man who has to sing lullabies to his conscience before he himself can sleep, is not true.

Truth is the straight line in morals. It is the shortest distance between a fact and the expression of it. The foundations of truth should ever be laid in childhood. It is then that parents should instil into the young mind the instant, automatic turning to truth, making it the constant atmosphere of the mind and life. Let the child know that "Truth above all things" should be the motto of its life. Parents make a great mistake when they look upon a lie as a disease in morals; it is not always a disease in itself, it is but a symptom. Behind every untruth is some reason, some cause, and it is this cause that should be removed. The lie may be the result of fear, the attempt to cover a fault and to escape punishment; it may be merely the evidence of an over-active imagination; it may reveal maliciousness or obstinacy; it may be the hunger for praise that leads the child to win attention and to startle others by wonderful stories; it may be merely carelessness in speech, the reckless use of words; it may be acquisitiveness that makes lying the handmaid of theft. But if in the life of the child or the adult, the symptoms be made to reveal the disease, and that be then treated, truth reasserts itself and the moral health is restored.

CONSTANTLY telling a child not to lie is giving life and intensity to "the lie." The true method is to quicken the moral muscles from the positive side, urge the child to be honest, to be faithful, to be loyal, to be fearless to the truth. Tell him ever of the nobility of courage to speak the truth, to live the right, to hold fast to principles of honour in every trifle—then he need never fear to face any of life's crises.

The parent must live truth or the child will not live it. The child will startle you with its quickness in puncturing the bubble of your pretended knowledge; in instinctively piercing the heart

of a sophistry without being conscious of process; in relentlessly enumerating your unfulfilled promises; in detecting with the justice of a court of equity a technicality of speech that is virtually a lie. He will justify his own lapses from truth by appeal to some white lie told to a visitor, and unknown to be overheard by the little one, whose mental powers we ever underestimate in theory though we may overpraise in words.

Teach the child in a thousand ways, directly and indirectly, the power of truth, the beauty of truth, the sweetness and rest of companionship with truth.

And if it be the rock-foundation of the child character, as a fact, not as a theory, the future of that child is as fully assured as it is possible for human prevision to guarantee.

The power of Truth, in its highest, purest, and most exalted phases, stands squarely on four basic lines of relation—the love of truth, the search for truth, faith in truth, and work for truth.

THE love of Truth is the cultivated hunger for it in itself and for itself, without any thought of what it may cost, what sacrifices it may entail, what theories or beliefs of a life-time may be laid desolate. In its supreme phase, this attitude of life is rare, but unless one can *begin* to put himself into harmony with this view, the individual will only creep in truth, when he might walk bravely. With the love of truth, the individual scorns to do a mean thing, no matter what would be the gain, even if the whole world would approve. He would not sacrifice the sanction of his own high standard for any gain, he would not willingly deflect the needle of his thought and act from the true North, as he knows it, by the slightest possible variation. He himself would know of the deflection—that would be enough. What matters it what the world thinks if he have his own disapproval?

The man who has a certain religious belief and fears to discuss it, lest it may be proved wrong, is not loyal to his belief, he has but a coward's faithfulness to his prejudices. If he were a lover of truth, he would be willing at any moment to surrender his belief for a higher, better, and truer faith.

The man who votes the same ticket in politics, year after year, without caring for issues, men, or problems, merely voting in a certain way because he always has voted so, is sacrificing loyalty to truth to a weak, mistaken, stubborn attachment to a worn-out precedent. Such a man should stay in his cradle all his life—because he spent his early years there.

The search for Truth means that the individual must not merely follow truth as he sees it, but he must, so far as he can, search to see that he is right. When the *Kearsarge* was wrecked on the Roncador Reef, the captain was sailing correctly by his chart. But his map was an old one; the sunken reef was not marked down. Loyalty to back-number standards means stagnation. In China they plow to-day, but they plow with the instrument of four thousand years ago. The search for truth is the angel of progress—in civilization and in morals. While it makes us bold and aggressive in our own life, it teaches us to be tender and sympathetic with others. Their life may represent a station we have passed in our progress, or one we must seek to reach. We can then congratulate ourselves without con-

denning them. All the truths of the world are not concentrated in our creed. All the sunshine of the world is not focused on our doorstep. We should ever speak the truth—but only in love and kindness. Truth should ever extend the hand of love; never the hand clenching a bludgeon.

Faith in Truth is an essential to perfect companionship with truth. The individual must have perfect confidence and assurance of the final triumph of right, and order, and justice, and believe that all things are evolving toward that divine consummation, no matter how dark and dreary life may seem from day to day. No real success, no lasting happiness can exist except it be founded on the rock of truth. The prosperity that is based on lying, deception, and intrigue, is only temporary—it cannot last any more than a mushroom can outlive an oak. Like the blind Samson, struggling in the temple, the individual whose life is based on trickery always pulls down the supporting columns of his own edifice, and perishes in the ruins. No matter what price a man may pay for truth, he is getting it at a bargain. The lying of others can never hurt us long, it always carries with it our exoneration in the end. During the siege of Sebastopol, the Russian shells that threatened to destroy a fort opened a hidden spring of water in the hillside, and saved the thirsting people they sought to kill.

Work for the interests and advancement of Truth is a necessary part of real companionship. If a man has a love of truth, if he searches to find it, and has faith in it, even when he cannot find it, will he not work to spread it? The strongest way for man to strengthen the power of truth in the world is to live it himself in every detail of thought, word, and deed—to make himself a sun of personal radiation of truth, and to let his silent influence speak for it and his direct acts glorify it so far as he can in his sphere of life and action. Let him first seek to *be*, before he seeks to teach or do, in any line of moral growth.

LET man realize that Truth is essentially an *intrinsic* virtue, in his relation to himself even if there were no other human being living; it becomes *extrinsic* as he radiates it in his daily life. Truth is first, intellectual honesty—the craving to know the right; second, it is moral honesty, the hunger to live the right.

Truth is not a mere absence of the vices. This is only a moral vacuum. Truth is the living, pulsing breathing of the virtues of life. Mere refraining from wrongdoing is but keeping the weeds out of the garden of one's life. But this must be followed by positive planting of the seeds of right to secure the flowers of true living. To the negatives of the ten commandments must be added the positives of the Beatitudes. The one condemns, the other commends; the one forbids, the other inspires; the one emphasizes the act, the other the spirit behind the act. The whole truth rests not in either, but in both.

A man cannot truly believe in God without believing in the final inevitable triumph of Truth. If you have Truth on your side you can pass through the dark valley of slander, misrepresentation and abuse, undaunted, as though you wore a magic suit of mail that no bullet could enter, no arrow could pierce. You can hold your head high, toss it fearlessly and defiantly, look every man calmly and unflinchingly in the eye, as though you

rode, a victorious king, returning at the head of your legions with banners waving and lances glistening, and bugles filling the air with music. You can feel the great expansive wave of moral health surging through you as the quickened blood courses through the body of him who is gladly, gloriously proud of physical health. You will know that all will come right in the end, that it *must* come, that error must flee before the great white light of truth, as darkness slinks away into nothingness in the presence of the sunburst. Then, with Truth as your guide, your companion, your ally, and inspiration, you tangle with the consciousness of your kinship with the Infinite and all the petty trials, sorrows and sufferings of life fade away like temporary, harmless visions seen in a dream.—(*The Improvement Era*, November, 1933.)

AN ADDITION TO THE LOWESTOFT CHAPEL

THE spirit of building is in the air! Following soon after the completion of the new chapel in Hull, the Lowestoft Branch announces that the finishing touches have been placed on the new recreation hall that has been added to the Lowestoft Chapel. Once more the Lowestoft Branch feels that its meeting facilities are adequate. But it is still planning for the future; for such planning has made its present accommodation possible.

Many years ago, members of the Lowestoft Branch, for want of a hall, had to hold their meetings in each other's homes. Finally, after many unsuccessful attempts to find a suitable meeting place, they procured the use of a small hall from the Co-operative Society. The branch began to grow, and as it grew, its membership planned for the future. Years of patient work, and concerted effort finally made possible, in 1929, the erection of a splendid chapel that they could call their own. But instead of feeling that they had accomplished their building goal, the branch members continued to add to their building fund, realizing that in some day yet to come, they would need more room.

That day came. Increased membership brought a need for increased room. And, as the need presented itself, the means to satisfy it were presented. Their faith bore sweet fruit.

Last summer, Mr. Means, a very kind friend of the Church, bequeathed to the Lowestoft Branch £100. The Church matched this splendid gift, pound for pound, and duplicated the amount that had accumulated in the building fund during the preceding four years as well.

Construction of a recreation room attached to the chapel was immediately commenced under the direction of Elder Louis G. Robinson, the architect-missionary who has contributed so much to the material upbuilding of the mission branches. With the accumulated funds, the needed building was erected, and an adequate central heating system, similar to that of Hull's chapel, was installed both in the chapel and in the new addition.

Members of the Lowestoft Branch have learned that power for accomplishment lies in faith and conscious effort. They realize the wisdom of planning for the future. Happy and thankful for their new and bettered accommodations, they will continue to plan and work to provide for future needs that yet lie ahead of them.

THURSDAY, FEBRUARY 8, 1934

EDITORIAL

THE KEY IS EMPHASIS

GREAT power for happiness and accomplishment lies in the proper placing of emphasis; for success demands a knowledge of values, and values, to a large degree, are an end product of emphasis. It is not so much what we have—or have not—that counts, but rather our attitude toward it, how we view it, where we put the emphasis.

Emphasis, like water, is inclined to seek a lower level. It follows the easiest path to its destination. This being so, inevitably, unless we are careful, we find it well established on our troubles. Revealing the darker side of what we are wont to consider our lot in life, misplaced emphasis often completely obscures its brighter aspects. A simple shift of directed stress may open up new worlds to us. We get new vision, new illumination, new inspiration to go forward. Problems and vexations melt away as before a new dawn of understanding. To labour under the load of misdirected emphasis is to lose many of the rich benefits of life's experience.

Misplaced emphasis is not limited to individuals alone. For centuries past religion has been a willing victim of its ravages. The focus of religious attention has been drawn to the pageantry in worship, rather than to effective and edifying simplicity. Passing completely over the all-importance of to-day, religious leaders have etherialized and emphasized yesterday and to-morrow. They have taught that life itself is a bane rather than a blessing, a hindrance rather than an opportunity, and discounting the importance of everyday things, they have attempted to draw followers into the faith by heavenly pictures of the glories to come. The self-evident truth that doing everyday things in faith and humility is the only way of realizing these future glories found no place in their creeds. Often, too, religion has been held up as the source of all truth, rather than the conservator of truths, new and old, from all sources, stirring up senseless conflict.

The world moves slowly in the shadow of such faulty stress until some one guides the flood light of truth to mark the way to proper allocation of emphasis. Such a man was the Prophet Joseph Smith, and such, in part, was his mission.

We in the Church and Missions of Zion are living in the light of this new emphasis. In the Restored Gospel, which once more puts first things first, we find the approach to true happiness. Yet even in this new light, too often are we guilty of misdirected

emphasis. Many of us are prone to live in the past, our eyes ever on the days that seemed to us to be so glorious. We miss the thrill and satisfaction of identifying ourselves wholeheartedly with to-day's activities. Perhaps we are quick to apologize for the small, unattractive halls in which we are meeting at present, when a shift of emphasis to the sweet spirit, the edifying joy, the soul-satisfying communion that makes our meetings in those same halls a precious privilege would completely change the picture for us. Or maybe it is the "thou shalt nots" of the Word of Wisdom that try us. To change our attention to its positive teachings would remove entirely the trial of living the Lord's law of health, and bring to us the hidden blessings that, according to His promise, are predicated on obedience to its provisions.

Martyr-like, we may think of the misunderstanding and intolerant friends whom we lost because we embraced what we knew to be truth, and we are resignedly content to remain almost friendless. And yet, our new faith, with the whole broad field of truth in its scope, should be our most effective means of making new friendships that intolerance will never sever.

Publicity! What various emotions and thoughts the word brings to the minds of some of us: slander, persecution, and ridicule—if we choose to dwell in the past. But the future presents a different view. With faith that Truth will conquer, and with a determination to help its cause, what a thrill is ours at the thought of being known for what we really are. How soul-satisfying are our efforts to make those around about us "Mormonism" conscious. The press, books, stage and cinema, unfriendly and antagonistic in the past, offer new and boundless possibilities for the furthering of our message, as old prejudices and misconceptions give way to Truth.

The Church in Britain stands on the threshold of a new era. Already the change of public opinion in its favour can be felt. One thing, perhaps more than anything else, will add swiftness to that change—putting emphasis in its proper place. Popular misconceptions must give way to truth. The people of the world for whom our message is intended must see it in its true light—first things first.

But the impetus for that change of popular emphasis must come from within the Church. We must set our own house in order, so that it will stand close scrutiny. We must ourselves put first things first.

That is the key to a bright and promising future. Duty and love of Truth demand that we use it.—RICHARD S. BENNETT.

A CHANGE IN MAKE-UP

THIS week finds the *Star* with another change in make-up. Already mid-page subtitles have given way to neat box capitals in an effort to make its pages typographically more at-

tractive. Now the long, huddled lines of the *Star's* "Church-wide News" and "From the Mission Field" sections have been broken into two more easily read columns. This change has been made not only to improve the *Star's* appearance, but also to better accommodate and present a proposed enlargement of these popular news features.

The *Star*, in its coming issues, plans to bring more mission-wide news to its readers. In process of organization is a net-work of *Star* news reporters who, one to each branch, will supply the *Star's* news pages with last-minute information of mission-wide happenings and events. And a new addition to the news divisions, "Personals," will include such intimate news as births, marriages, honours received, illnesses, recoveries, comings and goings—in short, everything that happens among the branch memberships that will be of general news interest to the saints throughout the mission.

Through a comprehensive news section, the *Star* hopes to become a more effective means in promoting unity among the saints of the British Mission. It plans to help them to know one another better. *Star* news pages will provide a clearing house for the exchange of their ideas and plans for social and proselyting events and functions.

Readers, the *Star* is yours! Give it the benefit of your help and interest by co-operating with your branch representatives in our united effort to make the *Millennial Star* the voice of the saints in the British Mission.—R. S. B.

CONGRATULATIONS! SCOUTS OF WEST HARTLEPOOL!

CONGRATULATIONS to the Scouts of West Hartlepool Branch in the Newcastle District! For some time they have been preparing themselves for admission to ranks of Scouting. On January 17th, after a fitting ceremony, they were officially recognized by the National Scout Movement and became the first Scout Troop in the British Mission. The boys, four of whom are members of the Church, seven of whom are not, were pledged into the great world-wide Brotherhood of Scouts by Mr. John J. Rutherford, district commissioner under Chief Scout R. S. S. Baden-Powell. As Tenderfoot Scouts, they now have made their beginning in the fascinating field of study and growth that lies ahead of them in the broad, uplifting programme of Scouting. Mr. Rutherford has pledged his personal assistance to the new troop, and has expressed his willingness to supervise their examinations and studies as they follow the Scouting programme.

To local Elder Stanley Short, who is the first counsellor in the Branch Presidency of West Hartlepool Branch, goes the credit for the development of the new troop to where it could be accepted for membership in the National Scout Movement. He will continue to lead the boys in their activities. Mr. Rutherford expressed to Branch President W. H. Allason his utter satisfaction with Brother Short's leadership ability, and voiced his

confidence in the future success of the troop under Brother Short's guidance.

This forward step by the West Hartlepool Branch is a resounding challenge to the other branches in the mission. The leaders of the National Scout Movement are willing and anxious to co-operate with the Church in a united effort to extend the field of Scouting in Britain. Their standing offer of help and advice in the organization of troops is open to all those who will take advantage of it.

The aim of Scouting is to teach young boys to become individually efficient, and to apply that efficiency in the service of the Church and the community. Scouting will instil in the minds and hearts of youth the ideal of personal service to their fellow-men. The Scouting programme provides fields of activity that will develop boys into men of real worth. It will fill an important role in completing the list of youth-developing auxiliaries of every branch.

There are more than seventy-five branches in the British Mission. A Scout Troop in every branch—what a splendid goal to work for! Scouts of the West Hartlepool Branch have blazed the way. Will the other branches accept their challenge and provide for their young boys a similar opportunity to gain the development that comes from Scouting?—R. S. B.

CONFIRMATORY EVIDENCES OF "MORMONISM"

THE BOOK OF MORMON PLATES

METAL plates, used in Eastern and Western hemispheres for recording purposes, were also employed for the records of the Book of Mormon. The Prophet Joseph Smith, translator of the Book of Mormon, gives the following description of the plates:

These records were engraven on plates which had the appearance of gold; each plate was six inches wide and eight inches long and not quite as thick as common tin. They were filled with engravings, in Egyptian characters, and bound together in a volume as the leaves of a book with three rings, running through the whole. The volume was something near six inches in thickness, a part of which was sealed. The characters on the unsealed part were small, and beautifully engraved. The whole book exhibited many marks of antiquity in its construction and much skill in the art of engraving. (*History of the Church*, Vol. 4, p. 537.)

Joseph Smith's description of the plates is a clear, straightforward account. It gives the essential points, enabling one to construct a mental picture of their appearance. There is no weak attempt to give a vague or indefinite explanation; the description bears the stamp of veracity by its very simplicity and conciseness.

When the size of the plates is told and the word "gold" is mentioned, the question may arise, "Were they not very heavy?" Indeed, this has been urged as an evidence against the truth of the Book of Mormon, since on several occasions the Prophet carried the plates in his arms. Critics have thought

that if they could make it appear that the Prophet could not have carried the plates, they could remove the entire foundation of the Church. This objection, of course, in their minds, carries more influence, and is of more importance than all the positive evidence for the Church.

About what would the plates weigh? Accepting the Prophet's description that they were 6×8×6 inches, a cube of gold that size would weigh two hundred pounds, which would be a heavy weight for a man to carry, even though he were of the athletic type of Joseph Smith, of whom Governor Ford says, in his *History of Illinois*, "He was full six feet high, strongly built, and uncommonly well muscled."

It is very unlikely, however, that the plates were made of pure gold. They would have been too soft and in danger of destruction by distortion. For the purpose of keeping records plates made of gold mixed with copper would be better, for such plates would be firmer, more durable, and generally more suitable for that type of work. If the plates were made of 8 carat gold, which is the fineness of gold frequently used in present-day jewelry; and if ten per cent. of their volume—a conservative estimate—be allowed for the space between the leaves, and the gold cut away by engraving, then the total weight of the plates would not be above 117 pounds, a weight easily carried by a man as strong as Joseph Smith. Elder J. M. Sjodahl, basing his conclusions on an experiment with gold coins, comes to the conclusion that "everything considered, the volume must have weighed considerably less than a hundred pounds." (*Introduction to the Study of the Book of Mormon*, pp. 43-44.) The probable weight of the plates, in the face of criticism, appears as an evidence of the truth of the Book of Mormon.

One unfamiliar with the subject, at first thought, questions the possibility of writing the whole of 522 pages of the Book of Mormon upon a series of gold plates with a total thickness of about two inches (one-third of the whole volume of plates). This point has been thoroughly investigated, and Joseph Smith's claims proved to be true.

Elder Sjodahl asks:

The question before us is, Could one-third (two-thirds being sealed) of a volume of metal leaves 6×8×6 (the Prophet Joseph) or 8×7×4 inches (Martin Harris), or 8×7×6 inches (Orson Pratt), contain a sufficient number of plates, each as thick as parchment or tin, to yield the necessary space for the entire text of the Book of Mormon? If so, what about their immense weight? (*Introduction to the Study of the Book of Mormon*, p. 39.)

On pages 40 and 41 of Elder Sjodahl's book, there are two remarkable illustrations, the first in Hebrew, the second in Phœnician. The first is a facsimile of a sheet of paper, 8×7 inches, upon which a Hebrew translation of 14 $\frac{3}{4}$ pages of the American text of the Book of Mormon has been written in the modern, square Hebrew letters in common use. The Book of Mormon, if written in these characters, could have been written on 40 $\frac{3}{4}$ pages, or 21 plates. If the Phœnician characters were used (which were known to Lehi and his contemporaries), about 45 plates would be needed, allowing for the known loss of a portion of the first manuscript. On this point Elder Sjodahl says:

Rev. M. T. Lamb (a critic of the Book of Mormon) has allowed 50 plates to the inch, or 200 plates to the four inches (the smallest number). One-third only was translated; that is, 66 plates and a fraction. But we have demonstrated that the entire book, including the lost pages, could have been written on 45 plates. If we allow 66, or even 50, we have ample space for a text engraved in large, legible characters. (*Introduction to the Study of the Book of Mormon*, pp. 42-43.)

Thus the capacity of the Book of Mormon plates, when questioned, appears as another evidence of the truth of the Book of Mormon.

These questions, as other questions which may arise relating to the Book of Mormon, the Church, and the Gospel, when studied in the light of reason and available evidence, show additional consistencies in harmony with their claims. To one who voices objections to the Book of Mormon, or to "Mormonism," we could paraphrase an old proverb and say, "Think before you speak." The objections discussed above, as do others which are sometimes loudly proclaimed, disappear in the light of common sense, and reveal new witnesses for the Gospel.—FRANKLIN S. HARRIS, JR.

MARY OF NAZARETH—BY MARY BORDEN

(*Heinemann, London, 7/6*)

A REVIEW

LEGION are the books which have been written around the life and death of Jesus of Nazareth. His story as it is recorded in the synoptic gospels has formed the foundation for all of these. Recently published is Mary Borden's beautiful narrative of the mother of the Saviour. She has refused to take cognizance of any theological discussion concerning the family of Jesus and has accepted the facts as stated in the New Testament as the basis of her tale, painting a background behind her characters as she has found Nazareth of Galilee to have been in the days when Tiberias Cæsar was Emperor of Rome and Pontius Pilate was Governor of Judea.

The author is a woman who endeavours to understand and portray the tragic life of a mother.

Mary of Nazareth was a Jewess steeped in the tradition of Israel. She lived in the provincial town of Galilee where women raised families and gossiped and worshipped. She went to the synagogue and taught her children the strict canons of the Mosaic law. When her firstborn—the one so different from the others—revolted into a law of universal love, tragedy came into her life, a heart rending between devotion to the scripture and her mother's love for her boy.

When He returned home and preached in the synagogue where she had taken Him when He was small, the people of the town—those jealous, fanatical people with whom she lived—cast Him out and turned their scorn on her. Though she had witnessed a vision concerning Him and wanted to catch the quiet beauty of His teachings, she could not flout the sacred traditions of her fathers. Nor could she with her mother's love, that went deeper than law or custom or women's talk, fail Him in His hour of

sorrow. There is pathos in the last scene of Christ and His mother.

To catch the picturesqueness of the land and customs in which Jesus lived, to lend understanding to the moods of the people who could not comprehend His glory, to grasp the human tragedy of His life one must return to the shores of Galilee, walk among the tradition-bound, Rome-hating Jews, witness the Saviour as a mother's son.

There is a heart-warming note of sorrow running through the story. It is easy reading, with a strong, emotional appeal entirely free from sentimentality. The sources are reliable and to all knowledge the historical setting is correct. As an interesting sidelight on some of the influences that touched the life of the Master this book is well worth the reading.—GORDON B. HINCKLEY.

CHURCH WIDE NEWS

ELDER REED SMOOT, of the Council of Twelve, quietly celebrated the 72nd anniversary of his birth on January 10th, by working as usual at his desk in the Church Office Building. In the early evening of an eventful and successful life, Brother Smoot gives this recipe for longevity: "Lead a straight moral life, eat good substantial food, do not commit excesses of any kind, avoid the use of liquors of every sort, and abstain from the use of tobacco." Uncurtailed activity in the face of advancing years is characteristic of practically all of the Church leaders. They are, as exemplified by Apostle Reed Smoot, living testimonies of the benefits that come from living Gospel principles.

MANY reach their eightieth birthdays, but few reach them as active as is Elder J. M. Sjodahl, who recently celebrated his anniversary day by working at his desk as editor of the Church's four foreign language newspapers. Elder Sjodahl is an outstanding figure in the literary circles of the Church. He has served as editor of the *Deseret News*; for five years during the War he edited the *MILLENNIAL STAR*; from 1919 to 1928 he was connected with the *Improvement Era*; and at the present time is actively managing the Associated Newspapers. The Pearl of Great Price and two editions of the Doctrine and Covenants have been translated into

Swedish under his hand, and at present he is engaged in a similar translation of the Book of Mormon. His two monumental English works are the *Doctrine and Covenants Commentary*, and *An Introduction to the Study of the Book of Mormon*. Saints the world over salute Janne M. Sjodahl, one-time Baptist minister, for his splendid accomplishments and for his contributions to Church literature, and for his keen, alert, ceaseless activity in furthering the cause of truth.

SEVERAL architects in the employ of the United States Government are busy in Utah measuring and recording the interesting and significant specimens of early pioneer architecture, to be preserved in the Archives of the Library of Congress, the official repository of such information in the United States. The gathered information will find its particular value in facilitating the construction of restorations and replicas of the buildings for exhibition to future generations. Among the buildings to be measured are the Salt Lake Temple and Tabernacle, the Lion House, the Bee-Hive House, and several of the temples and Church chapels in southern Utah, all buildings erected by the early pioneers. Mr. A. L. Hyde, in charge of the survey, expressed himself as being deeply impressed with the beauty of the early Utah architecture,

To house its 16,000 volume library, held by many to be the most complete and valuable selection of genealogical books in the United States, the Genealogical Society of Utah has moved into new and commodious quarters. The move was necessitated by the increased interest and activity of genealogical workers and by many recent additions to the stacks of the library. Among the 16,000 volumes is one of the most complete collections of foreign genealogical books in existence. The new quarters and the new organization that has been effected will, according to Elder Archibald F. Bennett, secretary of the society, greatly facilitate the work of those who are searching the records for information of their progenitors.

CO-OPERATION overcame depression in the Pioneer Stake of Zion to build a splendid Gymnasium and recreation hall for the Stake membership during one of the worst years of the past economic slump in America. The building was begun last June, and was finished and ready for use in November with a ridiculously small expenditure of actual cash. Built largely of brick donated in the form of old buildings, the labour for the build-

ing was supplied entirely without cost by unemployed workers living in the Stake, who in turn received food and clothing and other necessities from the Stake Community Warehouse. The new building, with its facilities for athletic contests and social functions, is the pride of Stake members, and stands as a monument to the building power of co-operation.

M MEN of the Netherlands Mission's Hague Branch commenced the New Year in fine fashion. On January 1st they entertained the Gleaner and Bee-Hive Girls at a delightful banquet. Not only did the M Men decorate the hall and tables, but they also planned, prepared and served the delicious six-course dinner. Songs, and clever stunts completed the entertainment of the novel evening. M Men in Rotterdam, a bit more conservative than their Hague brethren, combined with the Gleaners for their New Year's social evening. But in Rotterdam, discountenancing quite completely the novel idea of their Hague brethren the M Men were resignedly content, in true masculine fashion, to be entertained by the Gleaner Girls who feted them at a well-planned luncheon.

FROM THE MISSION FIELD

Arrivals and Assignments: The following elders arrived in London on January 23rd, and were assigned to fields of labour as designated:

George E. Astle, of Grover, Wyoming; to the Norwich District.

Bernard Thomas Price, of Salt Lake City, Utah; to the Newcastle District.

Fielding Smith Barlow, of Clearfield Utah; to the Bristol District.

Releases: Elder John E. Owens of the Scottish, Ulster and Newcastle Districts was honourably released from his missionary labours on January 28th. The date of his departure will be announced later.

Transfers: On January 27th, Elder John B. Staggs was transferred from the Bristol to the Norwich District; Elder Max R. Openshaw,

from the Ulster to the Hull District; Elder William A. De Hart from the Hull to the Ulster District.

Appointment: Elder William R. Houston was appointed, on January 27th, to preside over the Ulster District, succeeding Elder Max R. Openshaw.

Doings in the Districts: *Norwich*—A Primary and Sunday School Social on the evening of January 23rd was the first meeting to be held in the new recreation hall recently added to the Lowestoft Branch Chapel. The sisters of the branch under the direction of Sister May Coleby provided the refreshments and directed the games that made the evening a delightful

one for the children of the branch and their little friends.

Yarmouth Branch was host to members and friends of outlying branches in the district on Saturday, January 25th, at a fancy dress social. The guests in their fancy frills and fineries arrived from their distant homes in chartered char-a-baues to enjoy a merry evening. The proceeds from the social will be applied to the fund for the newly constructed recreation hall of the Lowestoft chapel.

Newcastle—Active and busy were the members of the Skelton Branch during the past festive season. First of all, the clothing and food-stuffs collected by the combined efforts of the Relief Society sisters were distributed among the children of thirty needy families by Sisters Evelyn N. Rudd and Kathleen A. Featherstone, Presidents of the Relief Society and Primary organizations. Then a group of saints went out into the cold, still evenings preceding Christmastime to sing carols. The proceeds of their efforts were used to provide a concert and a "Fruit and Wine" banquet for the widows and aged people of Skelton Green. No effort was spared to make this concert an outstanding treat. Pictures of the dress rehearsal, taken by an investigator friend were posted in shop windows to advertise the affair, and the *Northern Echo* carried an invitation to all to attend. Alderman William Mansfield, ex-M.P., officiated as chairman of the first performance, given January 8th for the

exclusive benefit of the old people of Skelton. Those too ill to attend were visited by the Relief Society sisters, and given their share of fruit and food. The performance was repeated on January 10th for the benefit of the general public. Two hundred came. Skelton Branch is enthusiastic over the friend-making success of its beneficent venture, and heartily recommends such activities to the other branches in the mission.

The *Millennial Star* will be the subject of more than passing interest in the Newcastle District during the next two months. With sharpened pencils and opened note books, everyone is preparing to enter into the District *Star* Competition. To the writer of the article, essay, or poem selected as best and most suitable for *Star* publication by the contest judges, the district office will give a suitable prize. Also a system has been worked out whereby the branches may have a contest among themselves while their individual members are vying for honours. Points will be awarded to each branch for the articles, poems, essays, or new subscriptions submitted by the members of the branch. The branch with most points at the close of the contest, March 15th, will receive an appropriate award. Needless to say, the *Star* is waiting for its reward, too, which will be the privilege of publishing the winning contribution, as selected by the judging committee. Success to the Newcastle Contest!

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